forgot it

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(1) R. Joseph was the head of the school at Pumbeditha and he used to lecture every Sabbath morning before the musaf prayer.
(2) That he must not eat anything before saying musaf.
(3) E.g., by giving a wrong decision.
(4) Lit., 'he say'; referring perhaps to R. Nehunia.
(5) Rashi translates: so that my colleagues may rejoice over me, i.e., over my discomfiture, and so bring sin upon themselves; and similarly in the next clause.
(6) Rashi explains this to mean shopkeepers or ignorant people. For an alternative rendering v. Sanh., Sonc. ed., p. 6, n. 4.
(7) Rashi explains this to mean too much reading of Scripture, or alternatively, childish talk. Others explain it as philosophic speculation.
(8) The reference is to the two pillars in the Temple. V. I Kings VII, 21.
(9) Should not the fear of God be more than that?
(10) And therefore if the fear of God is no more than this, it will keep him from many sins.
(11) Sc. to accompany me into the next world. Perhaps because he, like Hezekiah, had acted mightily for the spread of Torah; v. Sanh. 94b.
(12) Lit., 'like the eighteen'. V. infra in the Gemara.
(13) Lit., 'section of the crossing', i.e., transition from one condition to another.
(14) Aliter: in prison.
(15) Ps. XXIX.
(16) A coin, v. Glos.
(17) I.e., till the flesh bulges.
(18) V. Glos. The reading 'Sadducees' in our edd. is a censor's correction.
(19) After the rest.
(20) This is a marginal correction of the reading in the text, R. Levi son of R. Samuel b. Nahmani said: R. Hillel etc.
(21) Ps. XXIX, 3. The Hebrew for God here is El.
(22) Which is also considered a Divine Name.
(23) Possibly this word means 'cotton seller'. On this passage. cf. Meg. 17.
(24) On a subsequent occasion.
(25) V. n. 3.
(26) Apparently this benediction was at that time not recited daily as now, but on special annual occasions.

Talmud - Mas. Berachoth 29a

and he tried for two or three hours to recall it, and they did not remove him.[1] Why did they not remove him seeing that Rab Judah has said in the name of Rab: If a reader made a mistake in any of the other benedictions, they do not remove him, but if in the benediction of the Minim, he is removed, because we suspect him of being a Min? — Samuel the Lesser is different, because he composed it. But is there not a fear that he may have recanted? — Abaye said: We have a tradition that a good man does not become bad. But does he not? It is not written, But when the righteous turneth away from his righteousness and committeth iniquity?[2] — Such a man was originally wicked, but one who was originally righteous does not do so. But is that so? Have we not learnt: Believe not in thyself until the day of thy death?[3] For lo, Johanan the High Priest officiated as High Priest for eighty years and in the end he became a Min? Abaye said: Johanan[4] is the same as Jannai.[5] Raba said: Johanan and Jannai are different; Jannai was originally wicked and Johanan was originally righteous. On Abaye's view there is no difficulty, but on Raba's view there is a difficulty? — Raba can reply: For one who was originally righteous it is also possible to become a renegade. If that is the case, why did they not remove him? — Samuel the Lesser is different, because he had already commenced to say it [the benediction]. For Rab Judah said in the name of Rab — or as some say. R. Joshua b. Levi: This applies only if he has not commenced to say it, but if he has